DOWLAND'S MS. (W.) c1550

THE might of the Father of Kings, with the wisdom e of his glorious Son, through the grace of the goodness of the Holy Ghost, there bene three persons in one Godheade, be with us at our beginninge, and give us grace so to governe us here in this mortall life liveinge, that wee may come to his kingdome that never shall have endinge. Amen.

Good Breetheren and Fellowes: Our purpose is to tell you how and in what manner this worthy science of Masonrye was begunne, and afterwards how it was favoured by worthy Kings and Princes, and by many other worshipfull men. And also, to those that be willinge, wee will declare the Charge that belongeth to any true Mason to keepe for in good faith. And yee, have good heede thereto; it is well worthy to be well kept for a worthy craft and a curious science.

For there be Seaven liberall Sciences, of the which seaven it is one of them. And the names of the Seaven Scyences bene these: First is Grammere; and it teacheth man to speake truly and write truly. And the second is Rethoricke; and teacheth a man to speake faire in subtill termes. And the third is Dialectyke; and teacheth a man for to discern or know truth from false. And the fourth is Arithmeticke; and that teacheth a man for to recken and to accompte all manner of numbers. And the fifth is called Geometrie; and that teacheth mett and measure of earth and of all other things ; of the which science is called Masonrye. And the sixt science is called Musicke; and that teacheth a man of songe and voice, of tongue, and orgaine, harpe and trompe. And the seaventh science is called Astronomye; and that teacheth a man the course of the sunn,

moone, and Starrs. These be the Seaven liberall Sciences, the which bene all founded by one Science; that is to say Geometrie. And this may a man prove, that the science of the work is founded by Geometrie, for Geometrie teacheth a man mett and measure, ponderation and weight, of all manner of things on earth; for there is noe man that worketh any science, but he worketh by some mett or measure, nor noe man that buyeth or selleth, but he buyeth or selleth by some measure or by some weight; and all these is Geometrie. And these merchants and all craftsmen, and all other of the Seaven Sciences, and in especiall the plowman and tillers of all manner of grounds, graynes, seedes, vynes, plowers and sellers of other fruits; for Grammere or Retricke, neither Astronomic nor none of all the other Seaven Sciences can noe manner find mett nor measure without Geometrie. Wherefore methinketh that the science of Geometrie is most worthy, and that findeth all other.

How that these worthy Sciences were first begonne, I shall you tell. Before Noyes floode there was a man called Lameche, as it is written in the Byble, in the'iiijth chapter of Genesis; and this Lameche had two wives, and the one height Ada, and that other height Sella; by his first Wife Ada he gott two sons, and that one Jahell and thother Tuball, and by thaf other wife Sella he gott a son and a daughter. And these four children founden the begining of all sciences in the world. And this elder son Jahell found the science of Geometrie, and he departed flocks of sheepe and lambs in the field, and first wrought house of stone and tree, as is noted in the chapter above said. And his brother Tuball found the science of Musicke, songe of tonge, harpe and orgaine. And ttie third brother Tuball Cain found smithcraft of gold, silver, copper, iron and Steele; and the daughter found the craft of Weavinge. And these children knew well that God would take vengeance for synn, either by fire or by water;

wherefore they writt their science that they had found in two pillars of stone, that they might be found after Noyes flood. And that one stone was marble, for that would not bren with fire; and that other stone was clepped laterns, and would not drown in noe water.

Our intent is to tell you trulie how and in what manner these stones were found, that thise sciences were written in. The great Hemarynes that was Cubys son, the which Cub was Sem's son, that was Noys son. This Hermarynes, afterwards was called Harmes, the father of wise men; he found one of the two pillars of stone, and found the science written there, and Iie taught it to other men. And at the makinge of the Tower of Babylon there was Masonrye first made much of. And the Kinge of Babylon that height Nemrothe, was a mason himselfe, and loved well the science as it is said with masters of histories. And when the City of Ninyve and other citties of the East should be made, Nemrothe the Kinge of Babilon, sent thither threescore masons at the rogation of the Kinge of Nyneve his cosen. And when he sent them forth, he gave them a charge on this manner. That they should be true each of them to other, and that they should love truly together, and that they should serve their lord truly for their pay; soe that the master may have worshipp and all that long to him. And other moe charges he gave them. And this was the first tyme that ever Masons had any charge of his science.

Moreover when Abraham and Sara his wife went into Egipt, there he taught the Seaven Scyences to the Egiptians; and he had a worthy Scoller that height Ewclyde, and he learned right well, and was a master of all the vij Sciences liberall. And in his dayes it befell that the lord and the estates of the realme had soe many sonns that they had gotten, some by their wifes and some by other ladyes of the realm ; for that land is a hott

land and a plentious of generacion. And they had not competent livelode to find with their children; wherefore they made much care. And then the King of the land made a great Counsell and a parliament, to witt, how they might find their children honestly as gentlemen; And they could find noe manner of good way. And then they did crye through all the realm, if their were any man that could informe them, that he should come to them, and he should be soe rewarded for his travail, that he should hold him pleased.

After that this cry was made, then came this worthy clarke Ewclyde, and said to the king and to all his great lords, " If yee will, take me your children to governe, and to teach them one of the Seaven Scyences, wherewith they may live honestly as gentlemen should, under a condicion, that yee will grant me and them a commission that I may have power to rule them after the manner that the science ought to be ruled." And that the Kinge and all his Counsell granted to him anone and sealed their commission. And then this worthy Doctor tooke to him these lord's sonns, and taught them the scyence of Geometrie in practice,* for to worke in stones all manner of worthy worke that belongeth to buildinge churches, temples, castells, towres, and manners, and all other manner of buildings; and he gave them a charge on this manner.

The first was, that they should be true to the Kinge, and to the lord that they owe. And that they should love well together, and be true each one to other. And that they should call each other his fellowe, or else brother, and not by servant, nor his nave, nor none other foule name. And that the should deserve their paie of the lord or of the master that they serve. And that they should ordaine the wisest of them to be master of the worke, and neither for love nor great lynneage, ne ritches, ne for noe favour to

lett another that hath little conning for to be master of the lord's worke, wherethrough the lord should be evill served and they ashamed. And also that they should call their governors of the worke. Master, in the time that they worke with him. And other many moe charges that longe to tell. And to all these charges he made them to sweare a great oath that men used in that time ; and ordayned them for reasonable wages, that they might live honesdy by. And also that they should come and semble together every yeare once, how they might worke best to serve the lord for his profitt and to their own worshipp; and to correct within themselves him that had trespassed against the science. And thus was the scyence grounded there ; and that worthy Mr. Ewclide gave it the name of Geometrie. And now it is called through all this land, Masonrye.

SYTHEN longe after, when the Children of Israeli were coming into the Land of Beheast, that is now called amongst us, the country of Jhrlm. King DAVID began the Temple that they called T*emplum D'ni*, and it is named with us the Temple of Jerusalem. And the same King DAVID loved Masons well and cherished them much, and gave them good paie. And he gave the charges, and the manners as he had learned of Egipt given by Ewclyde, and other charges moe .that yee shall heare afterwards. And after the decease of Kinge DAVID, SALAMON that was DAVID's sonn, performed out the Temple that his father begonne; and sent after Masons into divers countries and of divers lands ; and gathered them together, so that he had fourscore thousand workers of stone, and were all named Masons. And he chose out of them three thousand that were ordayned to be maisters and governors of his worke. And furthermore there was a Kinge of another region that men called Iram, and he loved well Kinge SOLOMON, and he gave him tymber to his worke. And he had a sonn that height AVNON, and he was a Master of Geometrie, and was chiefe

Maister of all his Masons, and was Master of all his gravings and carvinge, and of all manner of Masonrye that longed to the Temple ; and this is witnessed by the Bible, *in libro Regum*, the third chapter. And this SOLOMON confirmed both charges and the manners that his father had given to Masons. And thus was that worthy Science of Masonrye confirmed in the country of Jerusalem, and in many other kingdomes.

Curious craftsmen walked about full wide into divers countryes, some because of leaminge more craft and cunninge, and some to teach them that had but little conynge. And soe it befell that there was one curious Mason that height MAYMUS GRECUS, that had been at the making of SOLOMON's Temple, and he came into France, and there he taught the science of Masonrye to men of France. And there was one of the Regal lyne of Fraunce, that height CHARLES MARTELL; and he was a man that loved well such a science, and drew to this MAMUS GRECUS that is above said, and learned of him the science, and tooke upon him the charge and manners; and afterwards by the grace of God, he was elect to be Kinge of France. And whan he was in his estate, he tooke Masons, and did helpe to make men Masons that were none ; and set them to worke, and gave them both the charge and the manners and good paie, as he had learned of other Masons; and confirmed them a Chartor from yeare to yeare, to holde their semble wher they would; and cherished them right much ; And thus came the science into France.

England in all this season stood voyd as for any charge of Masonrye unto St. ALBONES tyme. And in his days the Kinge of England that was a Pagan, he did wall the towne about, that is called Sainct ALBONES, And Sainct ALBONES was a worthy Knight and steward with the Kinge of his household, and had governance of the realme, and also of the makinge of

the town walls; and loved well Masons and cherished them much. And he made their paie right good, standinge as the realme did; for he gave them ij, s.—vj, *d.* a weeke, and iij, *d.* to their nonesynches. And before that time, through all this land, a Mason took but a penny a day and his meate, till Sainct ALBONE amended it, and gave them a Chartour of the King and his Counsell for to hold a general councell, and gave it the name of Assemble; and thereat he was himselfe, and helped to make Masons, and gave them charges, as yee shall heare afterward.

Right soone after the decease of Saint ALBONE, there came divers warrs into the realme of England of divers Nations, soe that the good rule of Masonry was destroyed unto the tyme of Kinge Athelstone dayes that was a worthy Kinge of England, and brought this land into good rest and peace; and builded many great works of Abbyes and Towres, and other many divers buildings; and loved well Masons. And he had a sonn that height EDWINNE, and he loved Masons much more than his father did. And he was a great practiser in Geometry; and he drew him much to talke and to commune with Masons, and to learne of them science; and afterward for love that he had to Masons, and to the science, he was made Mason, and he gatt of the Kinge his father, a Chartour and Commission to hold every yeare once an Assemble, wher that ever they would, within the realme of England; and to correct within themselves defaults and trespasses that were done within the science. And he held himselfe an Assemble at Yorke, and there he made Masons, and gave them charges, and taught them the manners, and commanded that rule to be kept ever after, and tooke then the Chartour and Commission to keepe, and made ordinance that it should be renewed from Kinge to Kinge.

And when the Assemble was gathered he made a cry that all old Masons and young, that had any writeinge or understanding of the charges and the manners that were made before in this land, or in any other, that they should shew them forth. And when it was proved, there was tounden some in Frenche, and some in Greek, and some in English and some in other languages; and the intent of them all was founden all one. And he did make a booke thereof, and how the science was founded. And he himselfe bad and conlmanded that it should be readd or tould, when that any Mason should be made, tor to give him his Charge. And fro that day into this tyme manners of Masons have beene kept in that forme as well as men might governe it. And furthermore divers Assembles have beene put and ordayned certain charges by the best advice of Masters and fellowes. *'une unus ex senioribiis teneat librum, ut illi vel ille ponant vel ponat manus super librum: et tunc proecepta deberent legi.* Every man that is a Mason, take right good hede to these charges, if that any man find himselfe guilty in any of these charges, that he amend himselfe against God. And in principall, yee that been to be charged, take good heed, that yee may keepe these charges right well, for it is a great perill a man to forsweare himselfe upon a booke.

The first charge is, that he or thou shalt be true man to God and Holy Church, and that he use neither error nor herysie by your understandinge or discreet men or wise men's teachinge. And also that he shall be true liege man to the Kinge of England without treason or any other falsehoode; and that they know no treasonne treachery but if ye amend it privily if ye may, or else warn the Kinge or his Councell. And also ye shalbe true each one to other (that is to say) to every Mason of the science of Masonrye that bene Masons allowed, yee shall doe to them as yee would that they should doe to you; and also that yee keep truly all the

counsells of Lodge and Chamber, and all other counsells that ought to be kept by way of masonhood. And also that noe Mason shalbe in thefte or theevishe, for as farr forth as he may weete or know. And also that yee shalbe true to the lord or master that ye serve, and truly see his profitt and his advantage. And also ye shall call Masons your Brethren, or else your Fellowes, and none other foule names. And also yee shall not take your fellow's wife in villany, nor desire ungodly his daughter nor his servant, nor put him to noe djsworshipp. And also that yee pay truly for your meat and drinke there yee go to borde. And also yee shall doe no villiny in that place where yee goe to bord, whereby the science might be slandered thereby. These be the charges in generall that belongeth to every true Mason to keepe, both Masters and Fellowes.

Rehearse I will now other charges singular for Masters and Fellowes. First, that noe Master shall not take upon him noe lord's worke nor none other man's worke, but hee know himselfe able and sufficient of coninge to performe and end the lord's worke, soe that the science have noe slander nor noe disworshipp, but that the lord may be well served and truly. And also that noe Master take noe worke, but that he take it reasonable, soe that the lord may be truly served with his owne good, and the Master to live honestly and to pay his fellowes truly their paie as the manner is; And also that noe maister ne fellowe shall not supplant other of their worke (that is to say) and ye have taken a worke, or else stand maister of the lord's worke, yee shall not put him out, but if he be unable of conynge for to end the worke; And also that noe Master nor noe fellowe take noe apprentice within the tearme of seaven yeares: and that the apprentice be able, ot birth freeborne, and of lymes whole as a man ought to be. And also that noe maister nor fellowe take noe allowance to be made Mason without the assent and the counsell of his fellowes at the

least sixe or seaven given yeares; and he that shalbe made Mason to be able in all manner of degrees, (that is to say) free-borne, and of good kindred come, and true and noe bondman: And also that noe Mason, shall not take noe apprentice but if he have sufficient occupacion for to occupie on two fellowes, or else three at the least; And also that noe maister nor fellowe, put noe lord's worke to taske that was wont to goe to jornaye: And also that every Master shall give paye to his fellowes but as he may deserve, so that yee bee not deceived by false workmen: And also that none of you slander another behind his back to make him to loose his good name or his worldly goods; And also that no fellowe within the Lodge or without mis-answer eyther ungodly or reprovably without reasonable cause. And also that every Mason shall reverence his elder and and put him to worshippe; And also that no Mason shall not be any common player at hazard or at the dice, nor afany other unlawfull playes whereby the science might be slendered; And also that noe Mason shall not use noe lechery, nor be noe bawde, whereby the science niight be slendered. And also that noe fellowe goe into the towne on nights tyme there as a lodg is of fellowes, without that he have a fellowe with him that he may beare him witnesse that he was in an honest place; And also that every Master and fellowe shall come to th' Assemble, an it be within fifty myles about him, if he have any writeinge. And if yee have trespassed against the science, for to abide the award of the masters and fellowes, and to make them accorded if they may, and, if they may not accord them, to goe to the common law; and also that ne maister, ne fellowe make noe molde nor squayar nor rule to noe layer, nor set noe layer within the lodge, nor without, to hew noe molde stones. And also that every Mason receive and cherish strange fellowes when they come over the countryes, and set them a worke and they will, as the manner is, (that is to say) yf to have no mould stones in his place, he shall refresh

him with money into the next lodge. And also that every Mason shall truly serve the lorde for his paie, and every master truly make an end of his worke, be it taske or jorney, if yee have your covenants and all that yee ought for to have. These charges that wee now rehearsed to you and to all other that belongeth to Masons yee shall keepe soe helpe your God, and your holydome, and by this booke unto your power. Amen!

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